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Must Remain in  
Transcription Room

M 2218

Wednesday, February 14, 1973

Group II

Barn

MR. NYLAND: So what will we talk about tonight? Last night some of us were in Boston. That group needs a little help. I think we will have to send, every once in a while, someone ~~XXX~~ from<sup>y</sup> here to Boston, if they can afford the time, and help<sup>y</sup> them. If<sup>y</sup> you have any ad--ideas about that, I'd be very glad to know.<sup>+</sup> We also have to help with the movements. We really have to do <sup>so</sup> something. They have had a difficult time, and several people who were in Boston and helped to maintain it, have left and - it's really very strange, you know, that Boston, a city of ~~XX~~ intelligensia, blue-stockings, maybe, Harvard, MIT, Boston College, why shouldn't they have people who are interested in Work? What is it? We've had a terrible time with Boston. Well, let's hope for the best.

Who wants to talk? Who wants to say something? So let's<sup>s</sup> begin.

Harvey Greenwald: Mr. Nyland?

MR. NYLAND: Who was i--were you the one who, last time, I said you could--

<sup>This is</sup>  
Harvey: ~~Harvey~~ Harvey, Mr. Nyland.

MR. NYLAND: Huh?

Harvey: It's Harvey.

MR. NYLAND: It was Harvey who said it?

Harvey: Yes.

MR. NYLAND: Very good, Harvey.

Harvey: I'd like to ask you something about balance between my ordinary life and what I would say is my inner life. I see that when I--any time I get involved with initiating either new ideas or, I'd say, <sup>maybe</sup> working on a new business or something of that nature, all my enthusiasm kind of pours into that. In a certain way, it gives me life towards that, or I should say, it taps on my life in a certain way, I would say, and I become very enthusiastic about it. But in those periods of time, I would say, during a day, I'm very caught up and I forget about Work. I can give myself <sup>a</sup> time in the morning and I can give myself <sup>a</sup> time in the evening, which I did yesterday, by deciding ~~XXXX~~ definitely to do something specific for Work, <sup>like</sup> to take a walk.

MR. NYLAND: Harvey, why is that balance so difficult? Just imagine that you didn't know anything about Work/and you were <sup>a</sup> the kind of a person who lives his ordinary life with certain interests - let's say, including books or going to the opera or having a talk, a really deep heart to heart ~~to~~ talk with a friend and in general considering himself, <sup>also</sup> every once in a while, from let's call it a deeper standpoint of really exploring a little bit of yourself, would you really make distinctions then, that there is no balance in your life? I think Work is ~~considered~~ <sup>let's</sup> much too-- ~~I must~~ call it seriously and also a little stupidly serious. ~~Φ~~ If I want to read a book that I like very much, like Dead Souls of Gogol, or Dostoevsky or Emile Zola or Goethe or Emerson, I do it when I have the time. When I want to go to the opera, of course, <sup>if</sup> I have some money, I buy the tickets, I go, I hear music, I like Wagner, let's

say. Any other kind of a thing, even if I say I want to be away for a vacation, I spend two weeks somewhere near the Grand Canyon. There is constantly a gradation in different kind of interests in one's ordinary unconscious existence. And now I hear a little bit about Gurdjieff and Gurdjieff seems to be an opening towards actually becoming something else or it may even answer more questions but it is of a deeper quality and it touches me, if it's in my inner life. Now all of a sudden I set up such tremendous obstacle, that when I now wish to Work, ~~as~~ as if something so phenomenal is going to take place because I just have a wish to become a little more serious. I <sup>live</sup> ~~make~~ my ordinary life the way I want to live it, and it includes every once in a while, considerations of my inner life. When I say I really care for so-and-so, my inner life is touched. When I look at the stars and admire God, I say, how marvelous and how wonderful. And this kind of Work for oneself is exactly the same kind of an attitude I have, but this time it is ~~XXXXXXXXXX~~ directed towards the possibility of something else which means maybe that I would like to live a little longer or that I want to really understand myself or that I want to have answers to certain questions which I cannot find in a--in a dictionary. And I would almost say that this kind of Work, so-called, if I understand it, is even easier because I don't have to give up anything of my ordinary unconscious life. You see, <sup>if</sup> in ordinary life I want to do one <sup>thing</sup> or another, I have to go to church, I cannot play golf, so I have to give up one or the other in order to pursue either one. But with this, I can continue with my ordinary life as it is, and all I need is a little extra energy to devote to the possibility of another kind of <sup>a</sup> development which I call an 'I' or Keshdjanian body or Soul. Why such difficulty in such considerations? It's extremely simple to make up your mind about something that you really want because it seems to be of more value. And if that now is attached to the

continuation of my life or really ~~that~~ it will give me more insight or maybe *that* it will help me in a relationship towards God - all of that, I say, is--is practically equal, even when ~~XX~~ I consider it ~~from~~ an unconscious standpoint, because that's where I start. I start with an idea which is in my mind and ~~with~~ a feeling, sometimes in my heart, and I say I ought to do something about myself and I want to learn a certain dexterity.

*na* But you make it ~~too~~ <sup>too</sup> heavy. *H*Harvey, if you want to Work, you just Work, Don't talk about it. You just go ahead, just as ~~you~~ <sup>I</sup> say, if you want to read ~~XXXXXX~~ a nice book, go ahead and read the nice book. This time read the book of your ~~own~~ <sup>own</sup> life. Open it up <sup>at</sup> pages which are stuck sometimes and which you do not know very much about, ~~and~~ you become interested in it because it might even reveal certain secrets for yourself, this time a little deeper. And then, when you are interested, then maybe you will start to think about the value of what you get as facts about yourself and then you come to a conclusion that maybe such facts ought to be more objective. And then you Work in the real sense. But don't go through <sup>the</sup> rigamarole of all that heaviness. It isn't right.

All right, Harvey?

Harvey: Yes, sir.

*(Meeting is being videotaped)*

MR. NYLAND: Are you fascinated by that same machinery as I am? <sup>I</sup> I assure you, it's the last time. I've no particular interest in being photographed while I talk. We stick to very simple things, <sup>It's</sup> It's already bad enough that we have some recording apparatus for the continuation or making available what we talk about because your memory is a little too short. But we don't need anything else. So, with all admiration for science, I think we will just remain very simple folk.

Come, children, who has questions? We talk, of course, about serious

things, things that concern one. You want to find out what to do. You have been trying for some time, and you have reached, maybe, certain conclusions. Maybe you get ~~XXX~~ stuck again and again. Maybe you want to grow up further. You don't--don't stop. Building a Soul is a question of years and years and years. It's worthwhile, maybe even this lifetime is not enough. But if I want to build something that is really worthwhile, I spend time on it. Naurally, I have to. And with that, not knowing what to do, how to build, how to use the materials, of course I must ask questions. <sup>I've</sup> said it many times: I expect this group to ask questions, everybody included, old and young, new and not new. Where are you? Are you alive? Do you want to Work? Then talk!

Fred Goodall: Mr. Nyland.

MR. NYLAND: Yah.

Fred: <sup>if</sup> Fred.

MR. NYLAND: All right, Fred.

Fred: In -- in what we talked about on Monday night, I tried today to--to become aware of -- to become aware of myself while certain kinds of thoughts and feelings were present in me. I have a very <sup>--</sup> a very ordinary wish to be free of ~~XXXXX~~ those things.

MR. NYLAND: Fred, are they in the way? Why do you want to get rid of some thoughts or some feelings?

Fred: Because I know they -- I know that they don't belong to a man who can Work.

MR. NYLAND: Can't you accept them, that you have them <sup>7/7</sup> And in that way, not pay attention to them anymore, <sup>?</sup> That you make a statement, once and for all, that is you, with thoughts and feelings, but not feeding <sup>7</sup> them. You know, usually, in ones <sup>A</sup> unconscious life, you keep on feeding your habits, your manner of thinking, ~~XXXXX~~ all kind of cliches which happen to come in your

mind and come out. ~~You~~ you don't control it enough, ~~and~~ it is there. And all the time that some expression takes place, any kind of a form of behaviorism, it costs you energy. Somehow or other you feed it; sometimes you know, sometimes it just happens.

I would not pay too much attention to the thoughts and feelings which, as you say, are not becoming. Of course, they exist. I think much of what we do is not becoming to a man at all. And many times, ~~you have~~ <sup>he has</sup> influenced - ~~is~~ being influenced by certain conditions of outer life, which, I'm sorry to say, are not very high, not ~~much~~ much of a high level, and you can't help that you hear about it, you see it, of course you are in contact with it. The atmosphere <sup>around</sup> ~~on~~ people in general is affected by what they have been doing to the industrial world or whatever ~~the~~ conditions are of an economic nature, <sup>then</sup> ~~and~~ you hear about it and of course you don't like it. But if, at a certain time, you accept ~~that~~ that as a certain state and then consider that what is a receiving apparatus of yourself, as something that can get energy from the outside world to which you react, but then, do not continue with the reaction. Just let it be and it is there, but don't have any activity connected with it. ~~XXXXX~~ Even don't pay attention to the fact that you have such thoughts. Accept them for whatever they may be; give them a little valuation, ~~You~~ you can say, well, I don't want them. ~~But~~ then, in accepting that kind of a thing of what you are, I feel that there is already a certain freedom. ~~And~~ then, instead of spending the time considering them, as if they shouldn't be there, spend that time to enrich yourself, to think about what you really want to think. And make attempts then to build up something that belongs to your inner life and give that attention.

Q You see, if I consider myself with the thoughts I have and the feelings and I criticize them and say they don't belong, I'm apt to get into a kind of a negative state. I may feel sorry that I am th--I am that kind of a person. I would like to be different but we know well enough ~~that~~ if I try to become

different in an ordinary sense, I really have no<sup>el</sup> means of counteracting that what is taking place. But if I can shift it away a little bit, push it to the background, and put in front of me a real desire of wishing to work or to grow up or to fill myself with thoughts which have a value, I would say almost automatically, there is not going to be any energy spent on those things that I consider negative.

Is someone at the door? (Ans: Yes.) Come in or stay out.

Is that right, Fred?

Fred: Yes, I -- I -- yes.

MR. NYLAND: Take it lighter, Fred. If you want to consider a variety of unconscious forms of behavior, there is no end to it, because you can say, in -- in the last instance, really, that practically everything of my unconscious form is in the way of a development. And to some extent it is true, because we are affected<sup>and</sup> and we are kept in that kind of an ignorance in an unconscious state. And you can say, of course, that that happens to be a result of the atmosphere of the Earth or the place where the Earth happens to be - such are the conditions, such are the laws. Maybe ninety-six, maybe forty-eight, I don't care how many there are, they're all unconscious. And why should I single out certain things which I say I--that don't belong, when I know that there are lots of other things that also don't belong? And I hope that ultimately they will disappear when I grow up? In one's youth, one is not interested in doing away, <sup>what</sup> but later on will simply slough off because you become older. They drop off almost by themselves. I would say one has to have much more reliance, much more trust, in the possibility of a Sun or <sup>in</sup> a Kerdjianian body, a heart or a conscience or a consciousness, taking care of myself by simply being present to that what I am in an unconscious state. And that reliability, that kind of a contact that I do make with forms of a higher nature, I must ~~believe~~ have a <sup>belief</sup> that there is force in them if I can only attract them sufficiently or if I can make enough

place within myself to allow them to be with me. If I believe in prayer, I believe that in contact with God, that something will happen to me. And I end up <sup>usually</sup> by saying, I am a sinner<sup>e</sup>, but, by the love of God, I will change. ~~And~~ And I think one should have much more hope for oneself, that you make attempts, feeble as they <sup>may</sup> be, sometimes not understanding them, but trying to go in the right direction of a positivity of wanting to have that kind of an ~~aim~~ <sup>aim</sup> take place in your ordinary life and, as I <sup>will</sup> say, fight against giving ordinary existence too much energy. And simply for yourself, you continue with what you wish to become, having that kind of a thought: ~~I wish to grow up.~~ I wish to grow up. I have an idea I can grow up. I believe that the circumstances are not going to affect ~~me~~ <sup>me</sup>. I don't want them to affect me. I have an aim. I see that. ~~XX~~ I keep on. I say, ~~that~~ I want to grow up <sup>as</sup> as a man. It is far better to become positive about such efforts.

All right, Fred?

Fred: Yes.

Anne Hanson: Mr. Nyland.

MR. NYLAND: Yah.

Anne: It's Anne. About ~~a~~ <sup>a</sup> year and a half ago, I asked you a question about-- in the presence of other people, keeping something, keeping either an inner solidity or making ~~attempts~~ <sup>attempts</sup> to work. And since then, I've <sup>um</sup>--I've Worked <sup>and</sup> <sup>I've</sup> tried to work in the presence of <sup>other</sup> people. And what I found is a lot -- I found out a lot about myself in those situations, but it seems to me the knowledge is ordinary self-knowledge, if that's <sup>the</sup> ~~the~~ term and I wonder if--is that in the ~~the~~ direction of an 'I' or is that <sup>just</sup> a by-product of trying-- <sup>you'</sup>

MR. NYLAND: No, I'm afraid it's another state of unconsciousness. You see, why do we believe in taking certain steps, one after the other? We talk about,



what is really involved in considering or in explaining a method of Work. We start with a very simple something that we can understand in the way we are/.  
~~XXXXXXXXXXXX~~ We say: I want to have a wish for freedom or a wish for growing up. Not only that I say, when I have this wish, I want to do something about it, but I also realize that with my present equipment I cannot do very much and that I need really something that is strong enough to guide me through all this difficulty of unconsciousness. So after the wish, I want to make something that I call this 'I'. That kind of ~~an~~ act of creation, ~~it~~ becomes essential, because I don't--I know well enough I cannot do it in an ordinary sense. ~~XXXXXXXXXXXX~~ I've tried it many times. And I know that I all the time run up against a wall. ~~But~~ then, when that 'I' starts to function, there is an accumulation of certain data - I call that facts about myself which are truthful. And for a long time I keep on adding and adding that kind of information to myself. I cannot do much more because there is so--there are so many <sup>different</sup> things that still have to be fulfilled. I said observation must include impartiality. It must include this sense of timelessness. And it takes me a long time before that actually starts to function correctly, hundred percent, as an 'I' <sup>should</sup> ~~to~~ function. I must make allowance for the little 'I' to grow up, because it ~~is~~ <sup>has--</sup> is of course not mature when it <sup>has--</sup> has been created just like that.

Anne: Right.

MR. NYLAND: Now all of that is necessary in order to bring about the <sup>conditions</sup> in which my 'I' actually can stand the test of unconsciousness of the <sup>surrounding</sup>. Now if I start a little too soon by trying to test this 'I' out in the presence of other people, of course I can come to certain amount of knowledge because I have dealings with them, but where is my impartiality regarding myself when I talk to someone? And I need, really, all my attention to talk and to keep a

conversation going. And then the 'I' disappears. That <sup>is</sup> why I say it is a continuation of unconsciousness which can give you some information about yourself. But it is not on the road of objectivity anymore, because the 'I' already has disappeared, it is--it was not sufficiently in existence even to remain for a little while.

I've found,

Anne: That's what ~~XXXXXXXXXX~~ it's more a thought of Work and--

MR. NYLAND: That's right.

Anne: --and beyond that--

MR. NYLAND: That's right. You must not start too soon by overloading your-- your <sup>(thoughts)</sup>?

Anne: Well, that <sup>is</sup> wasn't all I've been doing, but it certainly has been a question.

MR. NYLAND: Yah. You see, because even when ~~we~~ we say observation <sup>, it</sup> includes these three different requirements; Then we say participation is the next step; then we say experimentation is the next step; then we say intentional suffering and--and voluntary or intentional labor and conscious labor - all such things have to come, all for the development of finishing up of a Kerdjanian body. I must require <sup>from</sup> from my aspiration inside, I must have inspiration, I must have--know what is silence; I must know what it is to give up all my emotional energy for the formation of a Soul. See, all that is a tremendously long road and all throughout it, this 'I' has to continue to exist and it has to remain in existence because I must feed it. There are more and more requirements for the feeding of that 'I', instead of sending it in an unconscious direction. So don't start too soon to try to test it out. It will be a failure. For that reason, one says, I have to become a man, but I know how terrible I am and that whatever I do, I cannot do, and I say it and I wish it and still I cannot do it. But if there is the chance that there is a little bit of energy of a kind of a pure character, <sup>that</sup> ~~then~~ I can send in the

direction of something to make which is a little bit objective and a little ~~layer~~<sup>you</sup> of light in my head. ~~It~~<sup>is</sup> is already the beginning of something, but I must know how long it takes.

All right?

Anne: Thank you.

MR. NYLAND: Start ~~with~~<sup>in</sup> very simple, simple conditions, assuming even that the little 'I'<sup>is</sup> just about two cells,<sup>as</sup> I say, which have ~~XXX~~ to propagate, which is like an embryo. ~~It~~<sup>is</sup> is a period of gestation, a long period, even, before that 'I' can be born. The concept is, of course, the wish<sup>of</sup> that I want it, a bringing about ~~a~~<sup>of</sup> a creation - that of course is the accen--accent being placed on the concept becoming real or the Word, you might say, becoming flesh.

Anne: I know my wish was strongest in those moments when I--

MR. NYLAND: Yah, and it will take time. Constant prayer will help you.

All right?

Sandra Wiedener: Mr. Nyland?

MR. NYLAND: Yah.

Sandra: Sandra.

MR. NYLAND: Who?

Sandra: Sandra.

MR. NYLAND: Yes.

Sandra: About a month ago, you ~~XXXXXX~~ talked about three different ways of approaching Work, an emotional and an intellectual and a physical<sup>way</sup>. I don't know whether--does one -- is one predisposed to Work in one of those ways? And if--if you are, is it--is--is, for instance, if I am emotional in my desire for Work, does that make intellectual Work harder? Does that make Work itself hard?

MR. NYLAND: Sandra, I can understand the questions that do come up. I understand very well that one, when one hears something regarding Work and it is a little bit of higher mathematics, that it even might have an appeal or intrigues one. The difficulty that I'm in, is that I wish to talk about a variety of different aspects of Work which do come up and I want to get out of myself in order to make sure, almost I would say, that they are put into tape form. I talk many times about calculus, about higher mathematics, about different things which occur to me and have occurred, ~~and~~ which belong to a development of a certain kind in which I then temporarily forget the beginning of a little 'A-B-C' and I star--tor--start to talk about the 'Q' and the 'S' and the 'P' and whatever is in the later part of the alphabet. Now, of course, you know, when you read a book, you're not going to read <sup>at</sup> the back of the book first to see if a love affair has taken place and if they can get married. One keeps on reading from the beginning to the end. One reads ALL AND EVERYTHING ~~XXXX~~ three times, from the beginning to the end. Only ~~XXXXXXXX~~ after that are you allowed to look here and there in the book and find certain things and passages that you would like to read again.

When I talk about three roads of possibility ~~for~~ <sup>2</sup> how to develop and how to reach freedom, I talk about differential equations. I talk about very, very difficult concepts. I only mention it because, in <sup>2</sup> the course of Work of different people, they become acquainted with themselves a little bit. And although in the beginning this question of how to express oneself and how to describe 'A-B-C', how really to see what is the prescription necessary for the medicine that one must take in order to become conscious, of course they are expressed in a certain form of intellectuality. In trying that and finding out that perhaps there is a different kind of an attitude on the part of certain people at the time when ~~they~~ <sup>we</sup> had already quite a number of meetings, I started

to talk about emotional approaches. And I remember very well when I started, because at that time I didn't want to postpone talking about it. And it's only very recently that I talked about the third way of approach, which is not to be understood by anyone until they have made many, many efforts for themselves to try to reach freedom in the other two directions.

So I will not answer you. It is not food for you at the present time. You just can be in contact, ~~XX~~As I say, leaf through the la--last pages of the book and then say, how nice it would be if I could understand that in time. ~~X~~ Then you turn to the front and say, these are the pages, including the preface, I have to go through first. Later on I hope to be entitled ~~to be able~~ to understand a little more.

All right, Sandra?

Sandra: Yes.

Jacques Hemsi: Mr. Nyland?

MR. NYLAND: Yah.

Jacques: Jacques.

MR. NYLAND: Yah.

Jacques: The last time I asked a question, I think you pointed out to me ~~the~~ a <sup>indifference</sup> ~~of~~ certain ~~difference~~ or--that I have toward my life at the present time. *It's a--*

MR. NYLAND: Indifference?

Jacques: It's indifference.

MR. NYLAND: Did I use that word, Jacques?

Jacques: Not directly. As I relistened ~~to~~ <sup>of</sup> it, at least that's what I understood for myself. It's this condition which I feel is--is--I'm familiar with. Maybe the word might not be right.

MR. NYLAND: It's not entirely right, ~~XX~~ It was an overemphasis on that what I

wish to become, at the expense of my ordinary existence. But go ahead. You can call it indifference.

Jacques: Well, <sup>g</sup>in the face of that, I--I <sup>g</sup>know that, in <sup>trying to get rid of</sup> ~~times when I think~~ <sup>kindly</sup> of that, I have not been able to do that. And I ~~con-~~came to the conclusion that I have to know myself, even ordinarily. ~~In other words,~~ <sup>known as</sup> as much as I can about myself. And on Monday, I took the task that you gave to Andrew, to, as often as possible, as soon as I wake up, to say to myself, to say: 'It' is doing this and 'it' is doing that. And that, during these last two days, has been helpful to me. And I would like to know if that's <sup>a</sup> ~~the~~ task which you would recommend.

MR. NYLAND: Well, if you say yourself, it's helpful, <sup>it's</sup> ~~if~~ <sup>the</sup> I think it is good to pursue <sup>x</sup> for a little. But you know, Jacques, the same problem <sup>as</sup> ~~of~~ what Harvey brought up: How much time do I have to spend in one direction or the other and where do I really find an equilibrium? ~~XXXXXX~~ I think it is much more necessary to continue unconsciously until the different affairs of one's ordinary life are settled, more or less reasonably. Gradually one can introduce certain desires for one's inner life. ~~Don't~~ Don't become fanatic too soon, Just keep your feet on the ground and remain a good man on Earth, knowing well enough that it is only just a little step in unconsciousness, ~~and~~ that it has to be followed by something that we would like to call conscious and that ultimately ought to become even cosmic consciousness. But you see, whatever is the time that is necessary for it and how much energy I have available at the present, it should never go in the sense of disturbing an equilibrium which I need in order to be able to send energy in one direction or the other, because if I become too much involved in either one, I have ~~no~~ chance of be--controlling the energy. ~~XXXXXXXXXX~~ One is ~~XXXX~~ apt to -- one part of it is apt to go in one direction without my knowledge and I cannot order it back and it

is gone before I know it and spent. ~~Q~~ If you take a much lighter approach, if your type, your personality, will allow that, if you <sup>will</sup> simply say, I'm engaged in certain ~~work~~ things which I have to do, economically speaking, even, it is to make a living, or in a relationship towards people I care for or that what I feel that I ought to do as belonging to a good kind of a man, I say kindness or maybe certain affection or consideration. I start doing that first; almost, I would say, I do it with my tongue in my cheek because I know ~~that~~ it is not an ultimate aim. It is just temporarily something that I want to--to make available as good machinery ~~work~~ with which I then can work to go up on a higher level. But I don't want to go to that higher level until I am fully prepared. And instead of trying to concentrate too much in the beginning on the introduction of something which is quite difficult to follow up--to follow up with or to go through with, I first want to form a kind of a ~~xxx~~ basis of--which becomes reliable for me.

You see, there is no objection to try to become conscious in that sense that I <sup>ha--</sup> want to have that kind of information for a foundation. I first want to build on something that I know is reliable. And of course it's obvious that I want ~~it~~ to be reliable, because I don't want to build the Kerdjianian body on something that's going to give way after a little while. I want to make absolutely sure that the next ten years, twenty years, thirty years, as long as I live, that the foundation is going to be fundamental and that I then can count on what I have build, ~~so~~ that it will remain in existence.

So I think, Jacques, concentrate on the jewelry. Concentrate on your daily life. Concentrate on the expenditure of energies which are now available and about which you have some kind of control. Don't lose too much in the direction of anxiety or in jealousies or in other <sup>directions</sup> different in which you know that the kind of energy <sup>that</sup> ~~which~~ is being used is really superfluous and ~~really~~

doesn't lead to anything in particular. Start with that kind of simplicity first. And then you will see that with that, having an aim, that it is not that you want simplicity, you want an ability to become a man. But when you are simple, you don't have to undo so many things as compared to a person who remains complicated.

Now it is that really that we <sup>now</sup> talk about: how to become a man by first becoming very simple about oneself in an ordinary sense and in unconsciousness and even at times not at all considering the possibility of becoming conscious. Although we talk about that and we want to understand consciousness and conscience, but only at the time when we are ready for ~~them~~ <sup>it</sup>. There is a period of growth for any kind of a man until he is eighteen. Then his physical body start--stops and it is during that time that the others are formed, but it does not mean that I want to give attention to an overemphasis on my intellect when my body is still forming.

You ~~XXXXXXXXXX~~ understand that, Jacques?

Jacques: Yes. Thank you very much.

MR. NYLAND: Yes. Good.

Jeffery Flannigan: My name is Jeffery Flannigan. I was wondering if you could say a few things about the function of a <sup>GROWTH</sup> such as this, in relation to ~~work~~ - work.

MR. NYLAND: Who--who are you?

Jeff: Jeffery Flannigan. I came up here about a month and a half ago.

MR. NYLAND: Uh-huh. Where do you come from originally?

Jeff: I was in the New York City group for about a month before I came here.

MR. NYLAND: Have you any idea about what a group should be?

Jeff: Not a clear one, Mr. Nyland.



MR. NYLAND: Are you living here now, in Warwick?

Jeff: Yes, sir.

MR. NYLAND: Why did you do that for yourself? What was your motivation<sup>in</sup> coming?

Jeff: Where I was before, I was living by myself and I sort of felt that I wasn't really making any progress. ~~And~~ <sup>wh-</sup> living by myself, I was sort of given over to fantasies about Gurdjieff. So I thought, coming up here, I could possibly make more clear to myself and constantly be reminded about it.

MR. NYLAND: And do you think the <sup>group</sup> ~~XXXX~~ will <sup>help</sup> help that, to remind you?

Jeff: Well, that's what I would like to ~~have~~ happen.

MR. NYLAND: Can't you remind yourself by reading and then seeing what you have to apply? Do you need a ~~X~~group ~~X~~ for that purpose?

Jeff: Maybe if I had a--a stronger desire, I ~~could~~ <sup>could</sup> (probably) ~~do it~~, a stronger character, I might not be ~~able to~~ need a group.

MR. NYLAND: In what way do you think a group actually could help you? Will you ask them to remind you to wake up? And if they do, will you--will you resen--resent it? <sup>Q</sup> You know, one's wish to Work has to come from inside. There is, at the present time, very little in a group as a whole that will stimulate your inside life. You will have contact with them, but, at the same time, it is almost like ~~XX~~ a necessary evil. There are too many possibilities that you are ~~XX~~ critical about different members of a group, <sup>A</sup> and I'm sure that even if there are a few friends, they will not function as yet in such a way that they will take on the task to remind you. Try ~~to~~ first - you can be in a group, of course, you can work here, you can be stimulated at times, maybe it will help. <sup>/</sup> But what will help is for yourself to know why you really want to know about Gurdjieff and ideas and what it might be for yourself. And that has to become an inner wish, first. And it has to be based on a realization of what

you are, ~~XXXXXX~~ not what a group is. Of course I don't deny that <sup>the</sup> group has a value. The question is, will it have, at the present time, a good enough value for you even to consider it? Don't think about <sup>it</sup>. My advice is simply to say, I am here for Work, let me find out first what is Work and then try to do it. Then, in contact with some people of <sup>a</sup> the group you happen to see, you can perhaps exchange some--have some conversation with them. Don't emphasize the necessity of a group so that then, because of that, you will Work. You will Work because you wish it, because you realize - I hope - that you need it, because you understand <sup>an</sup> that an unconscious state for a man is not becoming when he is alive, even when he is on Earth, and that there has to be, within one's inner life, a dissatisfaction, not seeing then that this inner life has really a chance of existing and <sup>(then that)</sup> for that reason, you would like to give it freedom.

You understand that?

Jeff: Yes, sir. *all right.*

MR. NYLAND: ~~All right.~~ Good.

Now that was a coincidence, wasn't it. (Timer buzzed) (Cassette turned)

Enid Wolfe: Mr. Nyland?

MR. NYLAND: Yah.

Enid: It's Enid.

MR. NYLAND: Edith?

Enid: Enid.

MR. NYLAND: Enid. Yes.

Enid: I had an experience which I wanted some clarification on. For about two weeks, during my Work attempts, the same experience would happen almost all the time, which would be a very clear sense of something separating itself out from me, for a moment. And <sup>this</sup> ~~it~~ would happen almost all the time, very quickly, and then it was over. <sup>it?</sup> On Sunday, I was making frequent Work attempts. I made

one at that--at the top of the staircase and had this experience. And then stopped making the attempt and directed my attention to walking down the stairs. When I realized that this presence was still with me and stayed with me for what seemed ~~XX~~ like a very long time, maybe a minute, all the way down the stairs. I had a feeling, even though I know you've talked about things like this and that it's somewhat accidental, perhaps, I had a feeling that at least in part, this was brought about by the effort that I had been making, because it seemed to be an extension or similar to what I was experiencing doing--during my effort. And it seems that perhaps I'm doing something incorrectly because I don't think it was an experience of 'I', as I understand it.

MR. NYLAND: Well, when you talk about separation, it may be in the direction of actually something existing that could be of use. But when you don't continue with that kind of a description that actually that what separated did something or that you became--that you noticed that it was active, then of course I doubt very much that it ~~XXX~~ really was anything like an 'I'. It is quite all right. I don't think you have to be afraid of it or you should stop it. The question is only how much value can you extract from it? You see, I look at an 'I', when it actually is created, as something extremely alive, ~~XX~~ that <sup>is</sup> really is so ~~XXXX~~ wonderfully happy about existing that even if it consists only of a couple of cells, it has in it such vitality that it immediately starts to want to do almost anything. It is like something that is a belief that can move mountains. It is almost as if, at such a time, I feel that this 'I', knowing then of its own existence, has such a desire to ~~XX~~ get to work and to do something quite phenomenal; or rather, I would even say, it would like to do something 'noumenal' because it's unusual for anything of that kind, <sup>an</sup> in objectivity, to be present within oneself, and as soon as it starts to function, I say the vitality of it is enough for me

to -- to be overjoyed.

Now you see, that may be a little exceptional because many times this desire of Work is too heavy and it does <sup>not</sup> allow for that kind of aliveness or that kind of lightness. But at the same time, when you connect it with the real wish of a discovery and it is adventure, it is really looking at the new territory, it is finding something that I've never found before. It is this kind of an attitude that one should have, <sup>that</sup> you're going on a hunt for something unknown; hunting <sup>for</sup> let's say, ~~some~~ minerals. And you dig into the ground to see if perhaps there is some amethyst or some topaz, something quite precious. That's what you want to find because that is really the function of this 'I'. ~~Don't~~ Don't forget 'I', when it exists, doesn't belong to this world, really. That what has caused the vitality of 'I' is not a vitality known to anyone on this Earth. I emphasize that because whenever there is this kind of an experience of a separation of something, you must know immediately that <sup>it -- that</sup> that what is separated wants to Work. And <sup>when</sup> when it isn't there, it is a little bit of a thought, maybe; a little bit imaginary. It may also be something that really becomes a little bit apart, as if one is looking at something at a little distance, you know, like one does, many times. You sit and you want to think about things and there are thoughts that you have had and you want to have them come back again. When they come under the review, there is a separateness of that what was a little bit of an experience of the past and you look at it again. It is really <sup>common --</sup> common experience of that kind, <sup>It's</sup> and sometimes quite nice because maybe the thoughts were valuable. And the review gives you a certain sense of -- not particularly joy, but at least something that you said yes, that was nice.

You see, <sup>End,</sup> ~~that~~ what I'm trying to tell you - when an 'I' exists, when there is anything that is objective, even small, when there is something that is so

completely different from subjectivity that it is the emptiness <sup>g</sup> which is left when subjectivity disappears, that creates within one such a tremendous amount of a change that you almost won't believe it, that it can take place.

~~XXXXX XXXXXXXXXX~~ I even sometimes say one stands in awe for any kind of experience of that kind. When it does happen and there is, ~~XXXXX~~ it <sup>'</sup> is something like -- it is like a thrill that goes through one's whole body. Sometimes one says, when one tries to--tries to create an 'I' and <sup>if</sup> you have an experience that it functions, you say sometimes, thank God.

~~g~~ You understand that, Enid?

Enid: Yes, I do. Thank you.

MR. NYLAND: All right.

Renie King: Mr. Nyland.

MR. NYLAND: Yah.

Renie: Ah -- wait -- When--when I Work, I don't have an experience of that kind, the kind that you just talked about. And I was wondering, when you spoke on Monday, at the beginning of the meeting, you spoke about Work being different for different people. And I just wanted to ask about whether I'm going in the right direction.

MR. NYLAND: Who is it? Who's talking?

Renie: Renie.

MR. NYLAND: Yes, Renie.

Renie: Ah --

MR. NYLAND: There are many different roads that lead to Rome. There are many different types of ~~many~~ people. There are many more than just the twelve signs of the zodiac. And as a result, since one starts from where one is, the attempts that one makes are different ~~XXXX~~ <sup>for</sup> different people. I even said, not

so long ago, that they are different for a person at different periods of his life and even they are different at different times of the day. So there is no way of telling what it ought to be. <sup>Q</sup> That what I want to understand from any kind of an attempt ~~that~~ I make, is the question of my seriousness which sometimes I've called a hundred percent relationship of that what I wish to do regarding that what I am able to do. That is what I call the relative value of truth for myself and that is the determining factor in wanting to Work when I begin. And for quite some time, that ~~my~~ attempt remains personal, it remains as something that belongs to me, until gradually, out of the ~~my~~ different superficial behavior forms, I start to distill some essential quality. And then going further and further within myself, and a little bit--and farther away from that what is still the multiplicity of my behavior in a <sup>when</sup> on the surface, ~~then~~ I start to recognize certain things which are more or less similar and the groupings then, and also the groupings of my attempts in having certain experiences become much clearer for me, then there is also a language established of communication with other people who Work also.

Renie: What I wanted--I want--there was more to the question and that is that when I Work, is that--when I ~~my~~ make an attempt, ~~XXXXXX~~ it doesn't seem like very much happens, although I do know when I <sup>to make</sup> ~~am making~~ an attempt. And sometimes I'm quite serious about it, but then I often make an attempt from a desire to change myself, because I don't like the way that I am and I want just to be open to something--

MR. NYLAND: Yah, but when you're-- now you're talking about ordinary life, aren't we?

Renie: No -- well, I don't think so.

MR. NYLAND: No?

Renie: Well, anyway, I find that what happens is that when--at the time when

I make an attempt, maybe nothing very much happens at that time, but then I find that later, in the same--~~that~~ I become much more alive, in the same day. Like I find that I don't like what I am and then I find that I <sup>am</sup>~~is~~ changed.

MR. NYLAND: That's what I have said: that's ordinary life.

Renie: Well, I didn't think -- that's ~~why~~ what I--that's really what my question is, because you spoke at the beginning of the meeting last -- one Monday, and you spoke about one way that you could know results ~~of~~ of Work <sup>was</sup> ~~were~~ <sup>was</sup> ~~were~~ the <sup>that</sup> changes that took place within you.

MR. NYLAND: Yah, you see, there's another case. I first talk about the ~~XX~~ necessity of the acceptance of oneself, of really seeing that what is in such full acceptance that I don't want to do anything ~~and~~ about it and I have no desire <sup>for</sup> ~~of~~ making any change. Now that is an attitude that I should learn and that becomes-- you might say it culminates in the existence of 'I'. When this 'I' is now sufficiently strong, I can afford to talk about changes. But not until there is an 'I', otherwise I fall back into my ordinary life in which of course I want to make certain changes, particularly when I do things I don't like. And when there is no 'I' present, no objectivity, I remain unconscious and want to change and, I said the other day, I replace one psychological ill with another.

Renie: Even when you become more emotionally alive or--

MR. NYLAND: Yah, aliveness has nothing to do with it. Aliveness is only the beginning of the recognition of something that I can accept for whatever it is without further wanting to change it. I have to learn first what is an 'I'. Then I can go out into the world and see if I can test it, ~~and~~ so that it can stand, as I said before, the conditions of unconsciousness.

Try to think about it, because it's important. It's not something that

has to be mixed up. I cannot start thinking about changing myself, unless I already know the taste of objectivity. When I know what it is ~~XXXXXXXXXXXX~~ ~~XXXXXXXXXXXX~~ as an 'I', then I wish my 'I' to be present when I consider even change<sup>s</sup>, because it is then the necessity that I see what is becoming to <sup>me</sup> ~~be~~ for the continuation of 'I' as being alive. That is why I want to change. I don't want to change simply because I don't want a headache.

Renie: No, I'm not talking--

MR. NYLAND: I know it, Renie, but please now, will you continue to think what I've ~~N~~ said. Don't keep on talking. I've said enough. You ought to listen to it first. Then you know what I am talking about.

Susie Elliot: Mr. Nyland.

MR. NYLAND: Yah.

Susie: It's Susie.

MR. NYLAND: Yah.

Susie: When I'm able to make a Work attempt, I find that - as I've asked before and I think I've written you recently - I'm very result oriented and it -- it is confusing and it inhibits me and I need to know how to make it simpler. You told me--

MR. NYLAND: You <sup>said</sup> ~~said~~ "result oriented"?

Susie: Yes, sir.

MR. NYLAND: Yah.

Susie: Also, you told me, sometime ago, to--<sup>if</sup> ~~that~~ the emphasis would have to be changed to collecting facts, to be more interested in that. And that, on top of this other thing, it--maybe if my wish were stronger, I could--it wouldn't be in my way so much, but--but, <sup>when just</sup> ~~what~~ I ~~XXX~~ want to make as much of an attempt as I can, <sup>too</sup> It's just <sup>h</sup> -- you know, I get lost.



MR. NYLAND: Can you make that attempt then, <sup>in</sup> ~~using~~ conditions which we call more conducive, in much ~~more~~ simpler conditions instead of trying to make an attempt in--in an upset state?

Susie: Oh -- well <sup>wh-</sup> that <sup>~</sup> I--I tried this morning, when I was just walking, and it's--I--I don't think that I was upset.

MR. NYLAND: No.

Susie: I wa--I mean, I--I was pret--I was pretty, you know, calm and it was early in the morning, but I--I get so that I want to know--I want to see certain things so that I know what's happening.

MR. NYLAND: Yah, that's right. You want to know. You want to find out what you think you want to know. That's what I <sup>'m</sup> saying. You must not wish to know, ~~then~~ <sup>only</sup> to know yourself. You must not try to define what ought to be the results. You don't know and you will not know until, I've said many time, until you get ~~there~~, until you get to <sup>a</sup> ~~the~~ state of being awake. Then you will know what are the results that belong to that awakened state.

~~Don't~~ Don't be impatient. When you say you want to know, it comes from your unconsciousness. ~~You~~ <sup>you</sup> try to describe what you think is good for you. You have no idea what is good for you. And many times, ~~that's the idea to describe~~ <sup>a headache is excellent,</sup> ~~that and~~ <sup>and</sup> suffering is necessary. It doesn't mean that I ~~XX~~ say, well, I ought to suffer because it is good. I don't even know that. But I say I can find out afterwards that there are many blessings in disguise.

<sup>no</sup> That's why I say when the simplicity is such that you really can control yourself sufficiently so that whatever ~~XX~~ energy you have can go in a certain direction and you can ~~X~~ keep on directing. That is, when you walk and then try to create something that ~~X~~ is present to you walking, but that has to become active in simply noticing, at first, and ~~X~~ afterwards maybe being aware of yourself existing. In the meantime, the different thoughts that are in your

and things that  
 mind ~~XXXX~~ think you would like to have changed, cannot have any particular value at that moment. And if they are there, you would try not to have them and not to have any energy go in their direction or paying attention to them.

Reduce yourself when you want to Work, at the present time, to such simplicity that you really don't know yourself. And then you wake up. When you are awake, you will know what to do.

Susie: I'll try.

MR. NYLAND: Yah. It will answer, Susie.

Susie: Yes.

MR. NYLAND: It will answer. I know. ~~Don't~~ Don't be impatient. Certain things have a certain time length; they have to live themselves out. It includes experiences, dependent on the depth, dependent on the original impetus and the cause. It's exactly the same with experiences as it is with the lifetime of a man. When he is born and appears on this Earth, there is already ~~XXXX~~ a very definite ~~XXXX~~ chart belonging to his life, how long he will live, what will happen during that time, and, at certain times, how he will be affected by different conditions, astrologically explained or even explained in the palmistry of his hand. That is a law that one is already born with the knowledge of something which then is not expressed, but it is known, it is written within one's ordinary--in one's ordinary life, in that what is extraordinary. It is written in your--in the potentiality of your conscience. When a man dies and his body then becomes dust <sup>again</sup> ~~then~~, that kind of an information, in a tablet form, is read to him at the moment when he becomes a spirit.

All right?

Susie: Thank you.

Kerry Millay: Mr. Nyland?

MR. NYLAND: Yah.

Kerry: Kerry Millay. I find things a little difficult now. My--my work, my ordinary job, ~~XXXXXX~~ requires twelve hours of my time a day and it's interesting and it takes me up a lot. And the remaining time, I have to organize the rest of my life, which also is interesting and I -- I find it difficult to Work. I've tried certain things. I--

MR. NYLAND: Kerry, why do you want to ~~XXX~~ Work? if it is so difficult? It's all right that it is difficult; it's also all right that you say it is difficult. But if I want to Work, I really don't talk about the difficulty. I talk about my attempts, my real wish that I want to Work. Everybody knows it <sup>is difficult</sup> is difficult and particularly when you have business to attend to, ~~it~~ <sup>that</sup> doesn't leave you much time and so forth. But don't bring it up. If I want to Work, I will find time. When I really want to Work, when I really understand that I have to, when I really understand ~~that~~ exactly that I'm so busy that I cannot give any thought or feeling towards my inner life, it is already a motivation that I should Work. So don't talk about the difficulty. Talk about what is your wish and when can you do it and then, what is that kind of a result that you reach.

Kerry: Well, I won't say anything more tonight, then.

MR. NYLAND: It's all right, but think about what I said.

Kerry: Okay.

Michael Biegle: Mr. Nyland?

MR. NYLAND: Yah.

Michael: It's Michael. The last time we talked at a meeting, I--you mentioned the possibility of trying to come more in contact with an essential wish in

myself, by trying to bring certain ~~XXXXXXXXXXXXXXXX~~ essential qualities into my contact with some people or some other people. The results of this, in terms of my wish to Work itself, have been very good. And it has led me to some--some kind of a deeper wish that I seem to be able to be more in contact with. However, in the situations themselves, with people, the possibility of acting in some way more essentially- it doesn't seem that I can do anything real in that direction. I wonder if I should ~~XXXXXX~~ continue to try to follow this or perhaps do something else.

MR. NYLAND: When you say you cannot do anything real, what do you really mean? Is it in the direction of more essentiality? Or what do you mean by real? And if you feel that you cannot do it, why would you want to do it, even, then?

Michael: Ah--

MR. NYLAND: You talk about the deepening of a wish. Is it really necessary? If I have a wish to create, the wish has to be sufficient to create. When there is an 'I' as a result of my wish, I don't have to deepen my wish. It's enough. You see what I mean? If I, in my essentiality, try to put more of my inner life, at a certain <sup>moment</sup> ~~moment~~ or at a certain time, I am capable of understanding my essentiality and also understanding what is for me the possibility of inner life to the quantity that I can put into that kind of attempt. That is my limit. I cannot do more. But I'm satisfied that I reach the limit, I do--I do such things to the best of my ability. And then you need not think about it any further that it ought to be deepened, because you cannot deepen it. It is there to the extent that you wish it and to the extent of your ~~MY~~ capacity at that moment.

You see what I mean?

Michael: Yes, I see that.

MR. NYLAND: Continue simply; and introduce as much as you can, at different

times of the day, because your inner life is not always available, that when you press a button, it comes out.

An inner life is protected. There is around it many times certain conditions which are quite tense, sometimes physically and sometimes atmospherically. And it will not allow, even if the inner life would say open the door, to open the door. Sometimes inner life is very much afraid of exposing itself. And you cannot blame it, because it has been in darkness for a long time. And <sup>then</sup> all of a sudden to bring it out into the open, of course it has fears. It has definitely a fear to be opened and to be opened up in the presence of that what is unconscious. It does not always like my expressions of behaviorisms which are superficial. So I have to be a little careful to introduce inner life into conditions where ~~XXXXX~~ they can exist and where there is no, as I say, fear about it. But there are enough ~~XXXXXXXXXX~~ conditions where I really can make that attempt and I do that and then it depends on where I am, with whom I talk, to what ~~X~~ extent I believe that they will not put me to shame, that they will appreciate, that I will be understood, that I can count on it, that no one will laugh at me - and all such considerations, of course they come in. But when I consider the possibility of expressions of my life in a variety of ~~different~~ conditions, of ~~XXXXXXXXX~~ course I will have to select what I believe is the right thing to do at the right time.

Continue with ~~XX~~ the task. It is a very good one, you know.

Michael: All right.

MR. NYLAND: All right, Michael.

Michael: (Thank you.)

Idell Conaway: Mr. Nyland?

MR. NYLAND: Yah.

Idell: Idell.

MR. NYLAND: Yah.

Idell: Sometimes it's difficult to know what--what question one maybe has the right to ask, because almost with everything that comes up, you feel that eventually, with patience<sup>/</sup>and so forth, you can answer them, with perserverence and so forth. But--So I don't know if this is a good question or not. But it is something I'm very curious about. Saturday night, at music, I had a very concerted effort, for a long period of time, in which at least more of me than every<sup>/</sup> before was directed towards the same aim. And after that, after the music, I was in a--some sort of<sup>a--</sup> a state in which I didn't have quite all of my normal <sup>balance</sup> ~~XXXXX~~, physically. And then, on <sup>there</sup> the way home, in the car, things were--perhaps my body was sensing itself. And--Are ~~XXX~~ conditions in which the body wishes to state something or asks for recognition or tries to ~~XXXXXXXXXXXXXXXXXXXX~~ draw attention away or is that just some sort of relaxation after, perhaps, something that was too much of a--a strain when I thought it was not a strain?

MR. NYLAND: I think it <sup>is</sup> ~~was~~ that. I think that one is affected and sometimes certain parts of oneself are affected. It sets up perhaps even a tension within that or it is just a little knock on the door. In any event, it becomes known to oneself that something is there that's a little unusual. And because of that, the surrounding<sup>n</sup> is a little apprehensive. What kind of a thing did come in, what was it, you don't know. Is it something one has to have fear about, and it tenses up. And<sup>then,</sup> after some time, when nothing more happens and that what was originally the impulse or that what caused this kind of<sup>a</sup> little disturbance, when <sup>that!</sup> ~~it~~ disappears because it is not repeated, the rest of oneself starts to take it easy, as if, <sup>well,</sup> after all, it was just a little noise.

You know?

Idell: Yes.

MR. NYLAND: If I sit in the home and I'm all by myself, and there<sup>y</sup> is a little crack, well, it may be the result of a -- of the rain or certain rafters expanding because of the heat or it may be a cat. But it is not serious when it is not repeated. And after a little while, I say<sup>y</sup> everything is fine. I can fall asleep.

All right?

Idell: Okay.

MR. NYLAND: We are almost at the end. Bill, are we?

Bill: Twelve minutes.

MR. NYLAND: Twelve minutes.

Brian Gitt: Mr. Nyland.

MR. NYLAND: Yah.

Brian: You suggested, Friday, you suggested a few weeks ago that I try sensing instead of draining during the day. And I tried it and my question now is, ~~WHEN~~ should the sensing be used only as a preface for Work, or are there other reasons to sense?

MR. NYLAND: <sup>a</sup> Brian, is it your birthday today?

Brian: Yah.

MR. NYLAND: Yah. Then I'm a little under obligation, huh?

You know, ~~W~~ sensing is a very interesting and a quite an important <sup>asset</sup> ~~aspect~~, because when one wants to Work and gradually see--sees that the centers which are now functioning in relation to another, like a happy unconscious family, that there is a little bit of a breakup between the members <sup>y</sup> as represented by the centers. And that then the emotional ~~XX~~ center, in particularly, would

like to have its own life and not any long<sup>e</sup> be dependent on its little brother, the physical body. I think that physical body itself, then, not ~~XXXXXX~~ wanting to be used as much or not feeling that it has a certain ~~XXXXXXXXXXXX~~ functions<sup>2</sup> to fulfill because the emotions want to stand on its own feet and want to go somewhere and doesn--down<sup>e</sup>'t want the little brother to be there any longer, that there--that ~~that~~ causes a certain sense of not wishing to be accepted and not wanting to be recognized. <sup>Q</sup> If I sense and I use my head, the head becomes like an older brother to the younger; the emotions are considered the sister<sup>5</sup>. And the sister has her right to want to become free, but the older brother sees the relationship towards <sup>his</sup> ~~the~~ younger brother, said, I will help you, to give you something to take the place, because you ses--your sister must really stand on her own feet. She has to develop and she has to go out into the world. She has to develop herself, she has to grow up into a Kerdjianian body. But you, my little brother, I'll help you. I'll give you a something as a substitute, so that then at a certain time when you feel quite lonesome, that you ~~XXXX~~ also will know that you can exist by yourself and there is enough for you. I will give you ~~an~~ an organ: I call it sensing. It functions for the body as a little bit of an intellect, a subcenter kind, which then starts to recognize the exist<sup>e</sup>nce of the ~~XXXX~~ body for whatever it is; <sup>Q</sup> And the body itself then can be satisfied in saying, I have also a recognition for myself, because I don't need my sister. She can go, but I can be by myself and I won't be lonesome because the knowledge which I receive from the sensing of myself is now sufficiently<sup>ly</sup> for me to give an impetus ~~for~~ to the continuation of my own life.

<sup>no Q</sup> That's the meaning of sensing. I use it for different purposes, but the real aim is to enable the body to die in peace.

All right, Brian?



Brian: Thank you, Mr. Nyland.

MR. NYLAND: Maybe we leave it at this, huh?

Cindy Curry: Mr. Nyland.

MR. NYLAND: We don't leave it at this.

Cindy: It's very hard to stop <sup>a</sup>the reaction. ~~And~~ <sup>Sm</sup>trying, I've found that that's all I am is reaction.

MR. NYLAND: And it's difficult to stop them.

Cindy: Yes. Remember what you told me Monday?

MR. NYLAND: Yes, I remember.

Cindy: And <sup>um</sup>-- especially -- I mean, I come back here and then I remember, and--but I know when I go out in my life, I won't--it's very hard to ~~XXXXXXXXXX~~ do it.

MR. NYLAND: Why don't you write it up on a little piece of paper? Take it out of your pocketbook. In Boston there was someone who had put a pebble in his shoe, in order to be reminded. I kind of accused him that it was not really the right thing to do. But monks do wear ~~HAIRYXXXXXXXXX~~ hairy shirts. They are reminded without causing too much pain. ~~A~~ <sup>a</sup>A little bit of knowledge, <sup>of</sup> a truth or a proverb or <sup>a</sup>a symbol, in your pocket, will not cause you any over-anxiety, but it will function like a--a reminder for yourself that at certain times you were in a certain state in which you recognized certain conditions of yourself. And at that time, then, there was a possibility and you remember that, when you look at that paper, that you could accept yourself the way ~~NA~~ you were and there were no further questions, and it was not necessary because the reaction was stopped and you stop<sup>ped</sup> at the right time because <sup>then</sup> ~~all~~ that was left was the acceptance of yourself for whatever you were. The little piece of

paper, you look at it and you turn it over and you say, is anything written on the back of it? And there is nothing. And you look at the front again and say, well, maybe this what I'm reading now is enough. Let it be sufficient for me as a reminder, because I do know that I have experienced certain things that <sup>are</sup> indicated on the little piece of paper, so I know it is possible for me to have that experience. And then you say: I wish to God I were exactly in the same condition, that again I can have that same experience, so that again, if I want to, I can renew my lease on life, by writing an endorsement on the piece of paper which I now have.

Cindy: Yes, I--I'll do that.

MR. NYLAND: Okay.

So maybe we leave it at that. We will meet again Friday. We'll try to make this week again concentrated. I would like all of us to learn how to work together. I would like everyone to come here with a stimulus that he wants to give something and wants to receive something, that you ~~are~~ really are anxious to be, so that those who are not can receive from your being a certain influence and <sup>that</sup> then, in turn, you ~~see~~ --you give back what you have received, in whatever form it is. It doesn't matter if you know ~~KN~~ in what direction it should go, as long as you know that you exist.

What is the relationship in a group? It is that constantly energies of a kinetic origin are replaced by energy of place. And it is constant conversion of energy between ~~KN~~ people in a group. When they sit ~~KN~~ and send out energy, they receive, they use it, convert it, ~~KNX KNX~~ send it out again and again. And as many members as there are, as many ~~KNX~~ cross lines should exist at certain times <sup>exist</sup> between us and then the level of ~~the~~ <sup>a</sup> meeting will really be raised, will be elevated, It will become a being level above the heads of each

other, with the wish to stretch out your arms and say, <sup>T</sup>that is really a desirable state for me. Thanks to everybody, I am now able to see my aim.

So, next Friday, we'll meet again.

Good night.

END TAPE

Transcribed: Lenore Beach  
1st Proof : *Mollie Wolfe*  
2nd Proof : *Andrea*  
3rd Proof : *Sandra*  
Final Type :